



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By<sup>1</sup> the early-dawn<sup>2</sup>.

2. By<sup>3</sup> a ten nights<sup>w</sup>.

3. By<sup>4</sup> the twain/ even and the single/ odd<sup>5</sup>.

4. By<sup>6</sup> the night<sup>x</sup> *edha* (*suddenly/ whereas*) [it<sup>x</sup>] *yas're* (*nocturnally-ambulates/ treads*).

5. Is in *tha'eka* (*afar-that-it*)/<sup>x</sup> *qasamon* (*an oath*) for an *hejren* (*constrainer-mind*) possessor.

6. Have not seen you<sup>h</sup>: how your<sup>t</sup> Lord did by *Aaden*.

7. *Erama* the pillars' possessor<sup>w</sup>.

8. Which<sup>u</sup> not (*had been*) created like it<sup>w</sup> in the *be'la'de* (*regions*).

9. And *Thamooda*, who<sup>r</sup> *jabo* (*they*<sup>x</sup> *perforated/ bored/ cut*) the *وَثْمُودَ الَّذِينَ جَابُوا الصَّخْرَ* rocks by the vale.

10. And Pharaoh the stakes' possessor.

11. Who<sup>r</sup> they<sup>z</sup> tyrannized in the *be'la'de* (*regions/ countries*).

12. Then they<sup>z</sup> multiplied/waxed in it<sup>w</sup> the corruption.

13. So *ssabba* (*descended/ poured*) on them your<sup>t</sup> Lord a scourge torment.

14. Verily your<sup>t</sup> Lord (*is*) surely by the ambush.

15. So however the mankind: if when<sup>o7</sup> essayed him his Lord then *akramaho* (*[He] was bounteous and ennobling to him*) and *na'aamaho* (*[He] graced him bounteously and ennoblingly by what is most desirable and delighting boon*) then [he] says: my Lord *akraman* (*was bounteous and honor bestower to me*).

16. And however if when<sup>o8</sup> [He] essayed him, so [He] stinted on him his *rez'qa*<sup>x</sup> (*provision/ victuals for sustenance*)<sup>x</sup>, then says [he]: my Lord disdained [me]<sup>9</sup>.

<sup>1</sup> In Arabic the letter “ف” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “الفجر,” so we start with the word “by” and not “ف” as “ف” will not suffice the meaning.

<sup>2</sup> The word “الفجر” is not the “morning,” as “الفجر” is *earlier than the morning*, it is *early dawn*. See *اللسان*.

<sup>3</sup> Ibid, but only with respect to the ten-nights.

<sup>4</sup> Ibid, but only with respect to the twain and the unique.

<sup>5</sup> The words “شفع” and “وتر” have numerous meanings given by the Qur'an commentators, e.g.: *Allah* is *single* and the creation is *twain*, as *every thing is created in pairs*; or *Mugreb Prayers* is *single* while *others* are *even*; or the *Hajj Day* is *single* and the *second* day is *even* (as it's the *tenth* day of the month), etc.

<sup>6</sup> Ibid, but only with respect to the night when it by night treads.

<sup>7</sup> The particle “ما” is a connective particle, see *القرطبي*.

<sup>8</sup> Ibid.

<sup>9</sup> The speaker's pronoun “ي” in “أهان” is omitted, for *التحفيف* = “alleviation, lightening” or *Ayat's end harmony (rhyme)*. See *أعراب القرآن، لمحمود صافي*

17. Not-at-all<sup>10</sup>. Rather not to *kremona* (*you<sup>z</sup>* being hospitable and bestower of honor to) the orphan.

18. And not *you<sup>z</sup>* mutually urge on *tta'aame<sup>x</sup>* (*giving: wheat/edible/food-grains<sup>x</sup>*) the poor.

19. And *you<sup>z</sup>* eat the heritage an eating altogether-hard<sup>11</sup>.

20. And *you<sup>z</sup>* love the possession an abounding love.

21. Not-at-all<sup>12</sup>. If *dukka'te* (*to be/ being razed-smoothly-evened*) the Earth<sup>w</sup> *dakan-dakkan*<sup>13</sup> (*surerazing-smooth-evening*).

22. And your<sup>t</sup> Lord came while the angels (*are*) row (*by*) row.

23. And (*had been*) come then-day by Hell<sup>w</sup>; then-day the mankind reminisces; and wherefrom<sup>14</sup> for him the reminiscence<sup>w</sup> / remembrance<sup>w<sub>15</sub></sup>.

24. Says [*he*]: *yalaytaney* (*O, for a longing that I*) advanced for my life<sup>w</sup>.

25. So then-day not [*He*] torments His torment an *ahadon*<sup>16</sup> (*a lone/ any-one*).

26. And not [*He*] manacles His manacle an *ahadon*.

27. *Ya'ayyatoba* (*O you<sup>y</sup>*) the self<sup>w</sup> the tranquil-she<sup>y</sup>.

28. Let-return<sup>w</sup> you<sup>y</sup> to your<sup>y</sup> Lord (*while/ being*)<sup>17</sup> joyous-she<sup>y</sup> *mardheyyatan* (*being made joyous-she<sup>y</sup>*).

29. So let-enter you<sup>y</sup> in My *eba'de* (*worshippers/ submitters/ slaves*).

30. And enter you<sup>y</sup> My Paradise<sup>w</sup>.

كَلَّا بَلْ لَا تَكْرِمُونَ الْيَتَيمَ

وَلَا تَخْتَصُّونَ عَلَى طَعَامِ الْمُسْكِنِ

وَتَأْكُلُونَ الْتِرَاثَ أَكْلَالَمَا

وَتَخْبُونَ الْمَالَ حُبَا جَمَا

كَلَّا إِذَا دَكَّتِ الْأَرْضُ دَكَّا دَكَّا

وَجَاءَ رِبُّكَ وَالْمَلَكُ صَفَاصَفَا

وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ

يَتَذَكَّرُ الْإِنْسَنُ وَأَنِّي لِهِ الْذَّكَرُ

يَقُولُ يَنْلَيْتَنِي قَدَّمْتُ لِحَيَاقِي

فِي يَوْمَئِذٍ لَا يُعَذَّبُ عَذَابَهُ وَأَحَدٌ

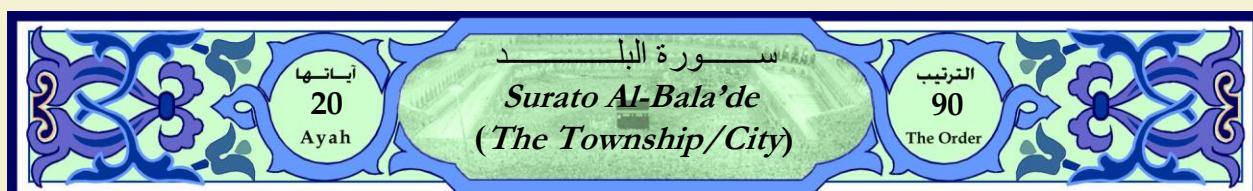
وَلَا يُؤْثِقُ وَثَاقَهُ أَحَدٌ

يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَةُ

أَرْجِعِي إِلَى رَبِّكَ رَاضِيَةً مَرْضِيَةً

فَادْخُلِي فِي عَبْدِي

وَادْخُلِي جَنَّتِي



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. No<sup>18</sup>, *Oqsemo* ([I]oath) by this *bala'de* (*township/ city/ Macca*)<sup>w</sup>.

لَا أَقِسْمُ هَذَا الْبَلَدَ

2. And/while you<sup>s</sup> (*are*) *hellon*<sup>19</sup> (*legitimate/ resident*) by this *bala'de* (*township/ city/ Makka*).

وَأَنْتَ حَلٌّ هَذَا الْبَلَدَ

<sup>10</sup> The word “كَلَّا” is an article of negation particularized for deterrence and prevention.

<sup>11</sup> The word “لَمَّا” could mean (a) *altogether-hard*, or (b) *altogether*. See; **اللسان** (c) *that is in a conourse manner*.

<sup>12</sup> *Ibid.*

<sup>13</sup> The word “مَفْعُولٌ مُطْلَقٌ لِذَا التَّكْرَارِ” is “دَ كَادَ كَادَ” in the sense of *infinitive noun*. So *sure* is prefixed to indicate that.

<sup>14</sup> The word “أُنْتِي” is a multi-meaning *adverbial particle*: wherefrom, when, how-so, where.

<sup>15</sup> The word “ذَكْرِي” is “*reminiscence/ remembrance*” based on this great *Ayah*, “And if the Satan (*causes*) you<sup>g</sup> to assuredly forget then sit not, after [the] reminiscence/ remembrance” (*s 6: 68*).

<sup>16</sup> See the *Lexicon* attached to this *Translation* regarding “أَحَدٌ”.

<sup>17</sup> The words “رَاضِيَةً” and “مَرْضِيَةً” both are adverbials. See **أحمد الحلبِي** so the word “*being*” is prefixed to both for this purpose.

<sup>18</sup> This “لَا,” which is a *negation particle*. See **أحمد حلبِي**. For the oath see footnote 5687 of (*S56:75-76*).

<sup>19</sup> Qur'an commentators are unanimous to the fact that *Makka* city is a *sacred* since creation to the Day of Judgment, except for “*an hour*” when *it<sup>w</sup>* was “*allowable*” for the Prophet (SAWS), i.e. he was “*legitimate*” (and

3. And a he-begetter and what [he] begot.

*Laqad (verily, already and affirmatively) We created the mankind in kabaden (an asperity/ vicissitude).*

5. Does [he] reckon that never enables/ empowers over him an *abadon*<sup>20</sup> (a lone/ any-one).

6. Says[he]I perished possession *lubadan*(cumulatively much).

7. Does [he] reckon that not seen him an *abadon*<sup>21</sup>.

8. Have not [We] made for him twain-eyes.

9. And a tongue and twain lips.

10. And We divinely-guided him the *naj'day'ne*<sup>22</sup> (twain high-paths/ twain breasts).

11. So[he]hurtled not the *aqabata* (mountain's high obstacle).

12. And what *adraka* (profoundly caused you<sup>s</sup> to know) what the mountain's high obstacle.

13. Releasing a neck-she<sup>y</sup>.

14. Or *ett'aamon* (giving to: ingest/ feed) in a day (of) famine-possessor.

15. An orphan kin-possessor.

16. Or a poor, destitution-possessor.

17. Afterwards [he] [was] of whom<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> mutually enjoined by the patience and they<sup>z</sup> mutually enjoined by the *marhama'te*<sup>23</sup> (mercy-she<sup>y</sup>).

18.Those (are) companions (of) *maymana'te* (the blessed right-sidedness).

19. And who<sup>r</sup> unbelieved they<sup>z</sup> by Our *Aya'te*<sup>w</sup> (messages) they (are) the companions (of) the *mash'ama'te* (unblessed-left-sidedness).

20. On them a Fire<sup>w</sup> *muasada'ton* (she is firmly-closed)<sup>w</sup>.

وَوَالَّذِي وَمَا وَلَدَ

لَقَدْ خَلَقْنَا إِلَيْنَاهُ فِي كَبَدٍ

أَتَحْسَبُ أَنَّ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ

يَقُولُ أَهْلَكْتُ مَا لَأَلْبَدَأَ

أَنْحَسَبَ أَنَّ لَمْ يَرَهُ أَحَدٌ

أَلْمَنْجَلُ لَهُ عَيْنَيْنِ

وَلَسَانًا وَشَفَتَيْنِ

وَهَدَيْتَهُ الْنَّجَدَيْنِ

فَلَا اقْتَحَمَ الْعَقَبَةَ

وَمَا أَدْرَنَكَ مَا الْعَقَبَةُ

فَكُّ رَّبَّةٌ

أَوْ إِطْعَمْتُ فِي يَوْمِ ذِي مَسْعَةٍ

يَتَبَيَّنَا ذَا مَقْرِبَةِ

أَوْ مَسْكِنَنَا ذَا مَنْزِلَةِ

ثُمَّ كَانَ مِنَ الَّذِينَ إِمَّا تَوَاصَوْا

بِالصَّيْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ

أَوْ لَئِكَ أَصْحَابُ الْمَيْمَنَةِ

وَالَّذِينَ كَفَرُوا بِعَيْنَتَنَا هُمْ

أَصْحَابُ الْمَشْعَمَةِ

عَيْمَمَ نَارٌ مُؤَصَّدَةٌ

سورة الشمس

Surato Ash-Sham'se  
(The Sun)

أياتها  
15  
Ayah

الترتيب  
91  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

<sup>20</sup> “legitimate” being both an *adjective* = legitimate, or a *noun* = resident) to retributively kill whom he wanted and to free whom he wanted, as stated in true *Hadeeth*. See *الطبرى*.

<sup>21</sup> See the Lexicon attached to this Translation regarding “أَحَدٌ”.

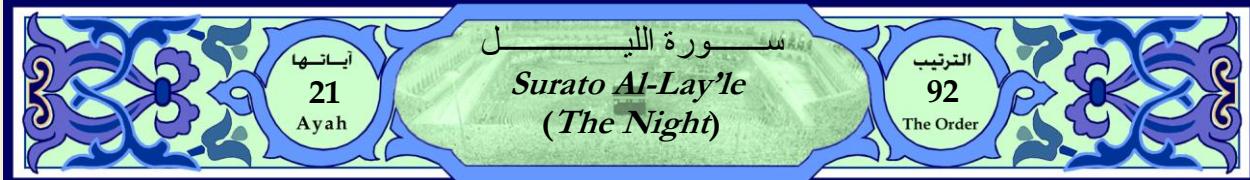
<sup>22</sup> *Ibid.*

<sup>23</sup> The word “*naj'day'ne*” carries two meanings: (1) twain high-paths, i.e. *path of good* and *path of evil* (2) breast, i.e. the *milk secreting mammary glands of a female*. This means that the new born baby *naturally knows how to suck the milk from his mother's breasts*, as the baby is *Allah aright-guided him/her*. See *الطبرى*, and *الزمخشري*, *اللسان*.

<sup>24</sup> The word “*مرحمة*” = *mercy*. However, “mercy” from Allah (SWTA) to all and *mercy from people to others*. This is based on this very *Ayah* (S90:17).

1. By<sup>24</sup> The Sun<sup>w25</sup> and its<sup>w</sup> early noon.
2. By<sup>26</sup> The Moon<sup>x</sup> *edha* (*suddenly/ whereas*) [it<sup>x</sup>] followed it<sup>w27</sup>.
3. By<sup>28</sup> The Day<sup>x</sup> *edha* (*suddenly/ whereas*) [it<sup>x</sup>] clearly manifested it<sup>w</sup>.
4. By<sup>29</sup> The Night<sup>x</sup> *edha* (*suddenly/ whereas*) [it<sup>x</sup>] overlays it<sup>w</sup>.
5. By<sup>30</sup> The Heaven<sup>w</sup> and what [He] built it<sup>w</sup>.
6. By<sup>31</sup> The Earth<sup>w</sup> and what [He] stretched it<sup>w</sup>.
7. By<sup>32</sup> a self<sup>w</sup> and what *sawwa* ([He] *erected/ evened/ set*) it<sup>w</sup>.
8. So [He] inspired it<sup>w</sup> its<sup>w</sup> *fojora*<sup>33</sup> (*debauchery*) and its<sup>w</sup> *taqwa* (*reverential guarding against Allah's displeasure*).
9. *Qad* (*already and affirmatively*) prospered, who<sup>p</sup> *zakkaha* (*he purified/ exculpated and suited/ befitting*)<sup>34</sup> it<sup>w</sup>.
10. And *Qad* (*already and affirmatively*) disappointed who<sup>p</sup> [he] vitiated it<sup>w</sup>.
11. Denied-she<sup>y35</sup> *Thamood* by its<sup>w</sup> *taghwa* (*excessiveness*)<sup>w</sup>.
12. *Edh* (*whereas/ while*) missioned<sup>36</sup> [he] its<sup>w</sup> *ashga* (*most-misforned*).
13. Then said for them Allah's messenger: Allah's she-camel and her water avail<sup>37</sup>.
14. So they<sup>z</sup> denied him; so they<sup>z</sup> hamstrung her; so *damdama* ([He] *smashingly rumbled*) over them their Lord by their offense; then *sawwa* ([He] *evened/ leveled*) it<sup>w</sup>.
15. And [He] fears not its<sup>w</sup> consequence<sup>w</sup>.

وَالشَّمْسُ وَضَحَّكَهَا  
وَالْقَمَرُ إِذَا تَلَنَّهَا  
وَالنَّهَارُ إِذَا جَلَّهَا  
وَاللَّيلُ إِذَا يَغْشَنَهَا  
وَالسَّمَاءُ وَمَا بَنَنَهَا  
وَالْأَرْضُ وَمَا طَحَنَهَا  
وَنَفْسٌ وَمَا سَوَّنَهَا  
فَأَهْمَهَا فُجُورُهَا وَتَقْوَنَهَا  
قَدْ أَفْلَحَ مَنْ زَكَّهَا  
وَقَدْ خَابَ مَنْ دَسَّنَهَا  
كَذَّبَتْ ثُمُودُ بَطَغْوَنَهَا  
إِذْ أَبْعَثْ أَشْقَنَهَا  
فَقَالَ هُنْ رَسُولُ اللَّهِ نَاقَةُ اللَّهِ  
وَسُقِيَّهَا  
فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمَدَمَ عَلَيْهِمْ  
رَهُمْ بِذَنْبِهِمْ فَسَوَّنَهَا  
وَلَا تَحَافُ عُقَبَهَا



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

<sup>24</sup> In Arabic the letter “ف” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “*by*.” Therefore, since this *Ayah* begins by making an oath by the name of “الشمس,” so we start with the word “*by*” and not “ف” as “ف” will *not* suffice the meaning.

<sup>25</sup> The sun in Arabic is *feminine*.

<sup>26</sup> *Ibid*, except with respect to the moon.

<sup>27</sup> The *sun* in Arabic is *feminine*, whereas the *moon* is *masculine*. The pronoun “it<sup>w</sup>” in this *Ayah*<sup>w</sup> as well as the third and fourth *Ayah*<sup>w</sup> of this *Surah*<sup>w</sup> refers to unnamed referent, perhaps the *Earth*<sup>w</sup> the *world*<sup>w</sup>.

<sup>28</sup> See footnote 6532, only here with respect to day. Also, *day* is *masculine* while the *Earth* is *feminine*.

<sup>29</sup> *Ibid*, only here with respect to the night, which is *masculine* in Arabic.

<sup>30</sup> *Ibid*, only here with respect to the Heaven.

<sup>31</sup> *Ibid*, only here with respect to the Earth.

<sup>32</sup> *Ibid*, here with respect to the “self<sup>w</sup>.”

<sup>33</sup> The word “فُجُورٌ” comes from “فَجَرَ” = “ripped off religious cover,” or intense sinning, i.e. debauchery, that is committing crimes in the open. So when the religious cover is ripped off the sinner *exceeds* the bounds. Thus, he debauches.” See *الرافع* for the word “فَجَرٌ”

<sup>34</sup> The word “زَكَى” here means *befitted* and/or *suited*, in the *intransitive* sense of *suited*. See *التفاسير* and *السان*.

<sup>35</sup> The word “كَذَّبَتْ” = *denied<sup>w</sup>* is in reference to the “*Thamoud*,” which is a *feminine gender* in Arabic; so its reference must be *feminized*, as indicated by the “ت” in “كَذَّبَتْ”

<sup>36</sup> The word “أَبْعَثْ” = *carries several meanings*, among them: *sent, arouse, resurrected, prompted and missioned*.

<sup>37</sup> The word “سُقِيَّا” means *water avail*, i.e. to drink from it *as and when needed*. See *الرافع*.

- By<sup>38</sup> The Night<sup>x</sup> *edha* (suddenly/ whereas) [if<sup>x</sup>] overlays.
- By<sup>39</sup> The Day<sup>x</sup> *edha* (suddenly/ whereas) [ii<sup>x</sup>] set-splendid.
- By<sup>40</sup> what [He] created the male and the female.
- Verily your<sup>n</sup> endeavor<sup>41</sup> (is) surely *shatta* (variant/ segregate).
- So as-to whoever [he] gave and *ettaqa* (he reverentially guarded not to displease Allah).
- And *ssaddaqa* (he affirmed as credible) by the Paradise<sup>w<sup>42</sup></sup>.
- Then [We] shall facilitate him for the facilitation<sup>w</sup>.
- And as-to whoever [he] stinted and *istaghna*<sup>43</sup> ([he] shown/ affirmed his richness).
- And denied [he] by the Paradise<sup>w</sup>.
- Then [We] shall facilitate him for the difficulty<sup>w</sup>.
- And not enriches *a'n* (regarding) him his possession *edha* (suddenly/ whereas) [he] dies-out<sup>44</sup>.
- Verily on Us (is) surely the divine-guidance.
- And verily for Us surely (are) The she-Last and The she-First.
- So [I] warned you<sup>h</sup> (about) Fire<sup>w</sup> *taladhdha* (intensely-kindling).
- Not *yassla*<sup>45</sup> ([he] shall be broiled on/ by) it<sup>w</sup> except the *ashqa*<sup>46</sup> (most-misfortuned).
- Who<sup>x</sup> [he] denied and [he] diverted.
- And shall (be made to) avoid it<sup>w</sup> the *atqa* (whoever is most reverential guarder against Allah's displeasure).
- Who<sup>x</sup> [he] *youa'te* ([he] produces and fulfills the obligations of) his possession *yatazakka*<sup>47</sup> (he pays his Zakata/-iteratively purifies/exculpates and befits him self).
- And not for an *abaden*<sup>48</sup> (a lone, any one) *endaho* (with

وَاللَّيلُ إِذَا يَغْشِيٌ ١

وَالنَّهَارُ إِذَا تَجْلِيٌ ٢

وَمَا خَلَقَ الذَّكَرَ وَالْأُنْثَى٣

إِنَّ سَعْيَكُمْ لَشَتَّى٤

فَأَمَّا مَنْ أَعْطَى٥ وَأَنْقَى٦

وَصَدَقَ بِالْحُسْنَى٧

فَسَنِسِّرُهُ لِلْيُسْرَى٨

وَأَمَّا مَنْ بَخْلَ وَأَسْتَغْنَى٩

وَكَذَبَ بِالْحُسْنَى١٠

فَسَنِسِّرُهُ لِلْعُسْرَى١١

وَمَا يُغْنِي عَنْهُ مَا لَهُ إِذَا تَرَدَّى١٢

إِنَّ عَلَيْنَا لِلْهُدَى١٣

وَإِنَّ لَنَا لِلأَخِرَةِ وَالْأُولَى١٤

فَأَنْذِرْنَاكُمْ نَارًا تَلَظَّى١٥

لَا يَصِلُّهَا إِلَّا أَلَّا شَقَى١٦

الَّذِي كَذَبَ وَنَوَّى١٧

وَسِيَّجَنَّبَهَا الْأَنْقَى١٨

الَّذِي يُؤْقِي مَا لَهُ يَتَرَكَى١٩

وَمَا لِأَحَدٍ عِنْهُ مِنْ نِعْمَةٍ٢٠

<sup>38</sup> In Arabic the letter “و” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” So, since this Ayah begins by making an oath by the name of “الشمس,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

<sup>39</sup> Ibid, only with respect to day.

<sup>40</sup> Ibid, only with respect to what He created of male and female.

<sup>41</sup> The word “سعى” has several meanings, depending on the context: (1) i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) i.e. treading = walk on, over, or along; (3) = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) “سعى قصد” = intentionally treading. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “اللسان.” See *اللسان*, and *الصائر*.

<sup>42</sup> Qur'an commentators vary as to the meaning of the word “الحسنى.” Some say it means: “bearing witness that there no elaha (deity) but Allah.” Others say: “believing in Allah's promises.” And yet others said: Paradise, based on the Ayah: “For them who *absano* (they worked a deed/ work in an all around beautiful manner) the *husna* (Paradise) and extra. And neither over-burdens their faces smoky-dust nor a humiliation. Those (are) the Paradise's companions. They in it (are) immortals.” (S10:26).

<sup>43</sup> The word “أَظْهَرَ أو أَكَدَ مَغْنَاثَهُ” = “أَسْتَغْنَى” meaning showed or affirmed his richness. See *اللبيب مقتى*.

<sup>44</sup> The word “تَرَدَّى” means to die out, cease living completely.

<sup>45</sup> The word “يَصْلِي” transliterated “yassla” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

<sup>46</sup> The word “misfortuned” is an adjective.

<sup>47</sup> The word “يَتَرَكِي” that's, and Allah is knowinger, [he] exculpates, befits/ suits himself. See *التفاسير* and *اللسان*.

him, by his rule) of a boon<sup>w49</sup> (to be) requited<sup>50</sup>.

تَجْزِي

20. Except *ebtagha'a* (earnest-quest) (of) his Lord's Face<sup>51</sup> The Highest.

إِلَّا أَبْتَغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى

21. And surely [he] will delight/countenance.

وَلَسَوْفَ يَرْضَى

<sup>48</sup> See the *Lexicon* attached to this *Translation* regarding “دَحْيٌ”.

<sup>49</sup> See the *Lexicon* attached to this *Translation* for “ne'amah” (“boon”).

<sup>50</sup> That is he had received such “ne'amah” and he must reciprocate by requiting the giver.

<sup>51</sup> The expression: “Lord's Face” is an Arabic *tongue* expression meaning *the pleasure of his Lord*. +